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CHURCH BUILDING QUARTERLY

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

FOURTH AVENUE AND 22d STREET

NEW YORK CITY

The Congregational Church-Building Society,

105 East Twenty-second Street, New York.

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The Board meets the THIRD WEDNESDAY OF EACH MONTH.

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FORM OF BEQUEST.

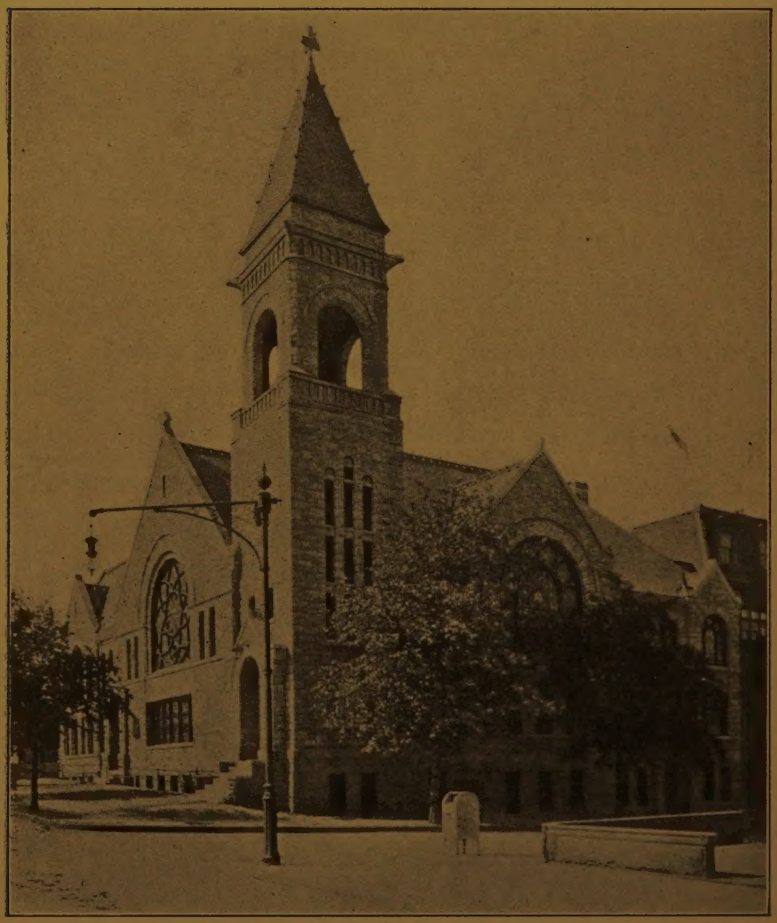
I give and bequeath to "The Congregational Church Building Society, a corporation duly organized and existing by and under the laws of the State of New York," the sum of dollars, payable in months after my decease, to be applied to the charitable uses and purposes of said Society, under the direction of its Board of Trustees.

FORM OF A BEQUEST OF REAL ESTATE.

I also give, bequeath and devise to "The Congregational Church Building Society, a corporation duly organized and existing by and under the laws of the State of New York," its successors and assigns, forever, a certain tract of land. (Here describe the premises). *Said land, or the proceeds on sale thereof, to be applied to the charitable uses and purposes of said Society, under the direction of its Board of Trustees.*

ANNUITY GIFTS.

An assured income for life may be secured by elderly people, who wish to avoid anxiety and trouble in reinvesting their money, by sending an "Annuity Gift" to our treasury. This is held in trust, and a semi-annual dividend is paid on it during the lifetime of the donor. It then goes to work at once, building churches. Such a giver is the Executor of his own Will. Many persons are investing in this way with great satisfaction. Write to the Secretary about it.



PARK CONGREGATIONAL CHURCH BROOKLYN, N. Y.

CHURCH-BUILDING QUARTERLY

PUBLISHED BY

THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

JULY, 1908.

Tabernacle and Tent.

By the Rev. Charles A. Jones.

The Hebrew Tabernacle was the center of every wilderness encampment, and under its shadow was pitched the Levite's Tent. The suggestion is obvious: a dwelling-place for God and a dwelling-place for the man of God. Indeed, very explicit are God's directions for the construction and erection of His tabernacle and for the comfort and protection of His servant, the Levite, Num. i : 53. Our modern times changed the names but alter not the principle. To-day the two poles of efficient Gospel service are *Church* and *Parsonage*. The denomination that does a whit less than help to secure both of these gives to its constituency "half-a-loaf" and cripples the very efficiency which it strenuously advocates.

The Congregational Church Building Society has a Catechism—revised version. It questions: "In what consists the special urgency and importance of the work of church-and-parsonage-building?" It answers: "Many churches die for the want of these buildings, and the work of many pastors is an enforced failure." A Home Missionary Superintendent declares: "A meeting-house and a parsonage are the first things needed in all our fields." A worker observes: "The fact is forcing itself on us that we cannot live without a house for the missionary and a church."

Good work always includes good workmen and good tools. The Congregational Home Missionary Society provides the workmen (ministers). The Congregational Church Building Society furnishes the tools—the Tabernacle and the Tent.

Fifty-five Years of Marvelous Growth.

The evolution of the Congregational Church Building Society idea involves the history of fifty-five years of increasing efficiency, of love and labor, of strenuous exertion and generous self-sacrifice, haloed with a luminous aureola of sainted names. "Born in an emergency," exclaimed Dr. Cobb. Responding to the tocsin "Westward, Ho!" Congregational work had begun in spots. In Ohio it was Marietta, in 1796. In Pennsylvania it was Ebensburg, in 1797. "These two churches seemed to have formed a sort of breakwater for thirty-five years." Then the denominational colors were raised over Pontiac, Michigan, and Princeton, Illinois, in 1831; Terre Haute, Indiana, in 1834; Beloit, Wisconsin, in 1835; Burlington and Denmark, Iowa, in 1838, and Minneapolis, Minnesota, 1851. "Now was the nick of time with every one of them." Wideawake watchmen upon the walls of the Pilgrim-Puritan Principles saw this; hence the Albany Convention, "prototype and forerunner of our (Triennial) National Council," as Dr. Richards maintains.

The Albany Convention, called by "wise men," October 5th to 6th, 1852, had as its general topic: "The building of church edifices at the West." Fifty thousand dollars was wanted; $62,041.83 was obtained and used in erecting 232 churches in 16 states, reaching from Connecticut to Minnesota. The successful issue of this Convention was a resolve to call a meeting within a year to make permanent the Albany idea.

So the called-meeting convened in Broadway Tabernacle, New York City, May 11, 1853. Then and there the "American Congregational Union" was born. As usual, there were birth-throes. Organized with the special purpose to promote fellowship and fraternity among those who hold our faith and polity, when it was resolved to "permit" the raising of money to aid needy Congregational churches in building houses of worship, the resolution was "stoutly opposed." Dr. Leonard Bacon suggested that "it would certainly do no harm." The motion carried. And to "the purpose of fellowship and fraternity" was added the mighty factor of *finance*. It was a lusty offspring. Its weight in gold was $74,009—the sum total of the Albany fund, $62,041, plus the Forefathers' Fund, $11,968, which was added in 1856. The project was a good one. It grew. Dr. L. H. Cobb, the sixth Secretary, put

twenty-one years of splendid service into it. He increased the Church Building Loan Fund three times its original amount. What wonder that the ministers call his memory "Blessed!" He created the Parsonage Loan Fund, which now amounts to about $130,000. What wonder that ministers' wives and children add a fervent "Amen!" Dr. Cobb's actual twenty-one year record was: Secured for the cause $3,453,006; aided in erecting 2,170 churches and 824 parsonages. "Surely," says his successor, "such a record entitles him to a meed of grateful praise from all our churches."

Dr. Charles H. Richards, the seventh Secretary, took the helm March, 1903, while the Society, now known as the Congregational Church Building Society, was under full sail. Nor did the speed thereof slacken a second; rather there was a spurt, a spreading of balloon-jibs and spinnakers to catch every atom of *wind* which, in the coin of this Society, is Opportunities and Dollars. With an extended acquaintance, unlimited energy and unfaltering faith in God and his constituency, the seventh Secretary brings things to pass. He has a plan and, best of all, he works that plan. Dr. Cobb has led the Congregational Church Building Society out of the wilderness; Dr. Richards will lead it into the Land of Promise. He rightly asks his increasing Congregational constituency to continuously

> "**Act** in the living present,
> Heart within, and God o'erhead."

The Pioneer Parish.

The evolution of the Congregational Church Building Society idea involves the history of almost every pioneer Congregational parish west of the Mississippi river and not a few east of the "father of waters." The first Grant of this Society favored the First Church, Omaha, Nebraska. The sum total was $800: $500 from the Albany Fund plus $300 from the Forefathers' Fund.

> "We cross the mainland, as of old
> The Pilgrims crossed the sea,
> To make the west as they the east
> The Homeland of the free."

What pioneer parish has not had its prairie schooner and its *penates*—Jehovah-God, the Holy Bible, Conscience and Pilgrim-Puritan principles from Plymouth Rock? What

pioneer parish has not had its open-air-service on the Lord's Day in God's out-of-doors, led by such worthy men as had the grit and the grace to take their "old-fashioned religion" with them and to put the same to practical use at once? Some of these pioneer parishes have made honorable use of the dug-out, Tabernacle and Tent, too; holes in the hillside or the mountainside; very little more than

"A shelter in the time of storm."

Not a few other such parishes have utilized the sod-house. Kansas saw such sod-houses. New Mexico saw them. Necessity was the mother of invention. At this point enters the Congregational Church Building Society. Its generous grants and liberal loans dot the desert wastes with comely tabernacles and commodious tents. Here a wooden sanctuary rises to view, with its tapering spire and sweet-toned bell, the "memorial" to

"The sound of a voice that is still."

Within its shadow is a comfortable home, the "parsonage," the "manse," where cultured men and women can really live, not simply exist; where their growing children can be taught and trained aright, and their neighbors' children can learn the mysteries of tidy living and, possibly, holy dying.

The Story of the Pilgrim-Preacher.

It is a story seldom told in its entirety but altogether too often lived to the full measure of joy and sorrow. This story is a polyglot of facts, isolated. It is the romance that holds them together. Yet the panoramic view which follows may be worth while. It certainly will be, if in any degree it has touched your family circle and so seems to you

"The touch of a vanished hand."

1. Mr. Pilgrim-Preacher was the product of a western home, a middle-west college and an eastern seminary. Such a triangular experience means much, if there is the right stuff in the young man. The young man in question profited thereby so that, when the Congregational Home Missionary Society laid gentle, yet positive, hands upon him, he characteristically requested: "Give me the hardest place you have on the list." His appointment was Dead-Man's Run. It was doubly significant, for the locality was exceedingly trying to the health

and the populace was "dead in trespasses and sins." The popular vote would have "fired the preacher" at once. He was a handsome fellow. The vote was never taken. He stayed. The very best (worst) they could do was to boycott him. They tried it. Dead-Man's Run had no time for meetings. Men were there to make money out of the mines. Dollar signs were written all over their souls. If the Pilgrim-Preacher won out at all, it evidently must be along non-ecclesiastical lines. Personal prowess, manipulating a curved ball and wielding a willow ball bat, achieved signal success. "Sixteen to one!" That ball game is a matter of local history. Its issue is ever explained with suppressed excitement and bated breath: "It was the Preacher."

2. One of the missionary's first reports to headquarters stated: "I find myself crippled at the outset for want of a suitable place in which to worship." He had tried the open hillside until the broiling hot sun drove his audience to shelter. He used the spreading forest trees until the falling rains dampened his hearers, outside and inside. The schoolhouse came in for its turn and was speedily outgrown—after that 16 to 1 game. The catcher of the "Occidentals" solved the problem for a Sunday: "Fellows, he helped us. It is up to us to help him." Result: An improvised (hired) Tabernacle—a roughly constructed dance hall, with a stage at one end and a bar at the other. The pews were recently-sawed boards held up by empty beer kegs. There was prayer, praise, Scripture, sermon, and it began to look like "closin' exercises" when the right fielder, who made the sixteenth run, butted in with, "Mr. Preacher you're furgittin' somethin', if my memery serves me right." "Forgetting what, Mr. Dolittle?" "Furgittin' the curlection!" "You may lift it, if you kindly will." "Reddie" rose to the occasion, puckered up the brim of his soft hat, so that nobody in that uncertain crowd could take out more than they put in, and drawing from his hip-pocket the conventional "shooting-iron," proceeded to lift its gaping muzzle to each nose with the terse admonition, "Chip in!" The impressed donation was for once a success.

3. Yes; there is leaven in the lump, and it works. "He helped us. We will help him" was the working sign that erected Dead-Man's Run Pilgrim Congregational Church, a modest tabernacle, the evidence of local self-sacrifice (numerous

subscriptions), and the Congregational Church Building Society's generosity (a grant) plus its timely favor (a loan). However, such valuable assistance can only materialize by keeping the funds of the Society so that they can be used over and over again in meeting "calls" for aid from other churches. Then become eloquent such figures as these:

1907, Church loan receipts	$85,123
Parsonage loan receipts	24,721
Annual contributions	120,060

"Nearly $500,000 have come back to the treasury from aided churches. The business methods of the Society are commended to the scrutiny of business men." The First Church, Omaha, Nebraska, aided in 1857 with $800, has returned to date more than $3,400. Let such good work go on.

4. It is dedication Sunday. Crowds are gathering from near and from far to hear the eloquent dedicatory sermon, for the Pilgrim-Preacher can preach even better than he can play ball. But on this occasion even the devoted catcher of the "Occidentals" affirmed, shamefacedly, that it was not "ev'n a good fizzle." Its cause? Overwork! Dr. Strong, Saratoga, N. Y., has said: twenty-four hours of muscle-energy equals one hour of brain-energy, and twenty-four hours of brain-energy equals one hour of heart-sorrow (anxiety). So the problem becomes heart-energy multiplied by brain-energy multiplied by muscle-energy equals 24x24x24 equals 13,824 hours' output in terms of muscle-energy in twenty-four hours. That, continued for a very short time, will break down the strongest man that God ever made. The personal history of the Pilgrim-Preacher verifies the fact computed. Hence, the voted "half-duty," preaching only; but it fails to work as well as they expected. Then, a second vote "vacation," which must be taken at home for prudential reasons. What has become of the salary paid by the people and the Home Missionary Society? It has all gone into the new church. "That won't do," protests "Reddie" Dolittle, as he once again passes the hat. This time he does not need to pucker it up. Nobody would take a cent out. "It's for the Preacher." Even the "shootin' iron" is not needed this time. Everybody wants to chip in. A good, fat pocketbook and a royal "God bless you!" speed the Pilgrim-Preacher on his search for health and strength. How anxiously the Greathearts and

Christianas of Dead-Man's Run await the messages from day to day! "Better." "Not so well." "A little better." "Worse." "Slightly improving." Then—Oh, incessant little ticker, fraught so closely with the weal and woe of homes and hearts! you must be mistaken this time—the short-stop of the victorious nine deciphered, breathing harder and faster, "He is not, for God has taken him." Egypt, after the raid of the Death-Angel, was not more weighed down with woe than was that small hamlet among the Rockies. Job Johnson, centerfield in the immortal sixteen to one game, who had not touched a drop for two years, exclaimed: "Well, I'll be hanged!" and headed for the Blind Dragon to soak himself with firewater. Ruth Erickson met him, suspected his purpose, and sobbed out softly: 'Job, oh, Job! he being dead yet speaketh." Job was instantaneously converted. Turning at right angles, he went to his shop, chose a smooth pine board, lettered it carefully. Then, like Martin Luther at Wittemburg, nailed his solitary thesis to the church door: "THE BLOOD OF THE CHRISTIAN MARTYRS IS THE SEED OF THE CHRISTIAN CHURCH."

No; that church did not die. The workmen die but the work goes on. It is ever the story of the strolling-player over again. The player dies. The play ceases. The playhouse closes. The hours pass.

> "And his old comrades of the show
> Gather round his grave in silence,
> And some honest tears did flow;
> Then again the booth was opened,
> Crammed with many a rustic boor,
> And another strolling player
> Told the Story of the Moor."

5. The new Pilgrim-Preacher has at his side his life-star, Mrs. Pilgrim-Preacher. "We are roughing it," she writes home, where it is culture, comfort, cordiality. Does that one little tear-drop spotting the page mean regret? Not for one moment! In the love of woman there is something humorous and something heroic. "Why Miss Priscilla preferred the preacher, when she could have had her choice of the potentates of the pew," and "how Mrs. Priscilla Pilgrim-Preacher cheered and cherished the Rev. John A. Pilgrim-Preacher while he waited and watched and worked for the coming of the Kingdom," will ever remain a mystery to the most curious

of the congregation. Pause, therefore, that the tribute of silence may honor the blessed memory of grandmother, mother, wife and sisters—"of whom the world was not worthy!"

6. "Our new home," they called it. I defy you to find it. The new minister and his new wife did not find it. They found everything out there in that frontier town "chuck full"—to a man. "I know from actual observation that some of our men on the frontier are suffering, their families are suffering, and the *cause* is suffering (hindered) by lack of suitable accommodations for ministers' families." Yet even before the honeymoon is over, these two ecclesiastical turtle-doves are domiciled in a "half-room" (a room divided with sheets) as a living room, sleeping room and study.

7. The next best (worst) thing is the speculator's house. No modern conveniences; no reasonable comforts; no hygienic necessities, but, withal, exorbitant rents. "If I wanted to save money, I would see to it that our missionary churches were provided with houses of worship and parsonages at the very beginning." In almost every state in the Union the opposite is true. Hence, hard housekeeping, if not the seeds of future ill-health.

8. Delight too often ends in death and despair. Energetic Master Pilgrim-Preacher has a new little sister. For even the rigors and discomforts of the "wild and woolly" West do not stand for race suicide. But a blizzard makes a veritable sieve of the speculator's house and, departing, leaves a beloved invalid to waste away. "As the mortal marble wastes, the spiritual statue grows." The climactic issue is death. Aldrich puts it just right:

> "She passed through Glory's morning gate,
> And walked in Paradise."

One hundred miles from supplies, what else could the widowed Pilgrim-Preacher do, save take a few rough boards from the loosely constructed attic floor and fashion out of them a rude casket in which to lay away his beloved dead

> "Under the sod and the dew,
> Waiting the Judgment Day!"

No monuments mark the solitary spot where the doomed sailors went down at sea. Nor is it otherwise with the American home missionary. There are other "Unknown

Graves" in the bosom of our fair and flourishing country which are wrapped in neither the blue nor the gray. Again and again have the angels buried the worker and then the hidden worker's grave. Modern Moses. Ancient methods.

9. Yet here and there are built Memorial Manses, commodious parsonages, evidence again of local self-sacrifice and the Congregational Church Building Society's liberal favor—a good-sized *loan*. "No aid is rendered on a parsonage except by loan." Yet know the real meaning of even such a favor. It means modern conveniences, numerous home comforts, health and happiness, reasonable rent, minimum work, increasing contentment, life and love and labor. "We have reached the point," says Dr. Richards, "where we are helping to build two churches a week and one parsonage every ten days."

What is this save an evolution of love! Love, human and divine, is the Mint-Mark of Christianity. It gave an only Son to save the world. It gave a glorious life, with its example and precepts and promises. It gave a world-wide Christianity, with its self-sacrificing discipleship, its Gospel ministry, its hallowed Tabernacle and its humble Tent. And with all this, it has given fifty-five years of increasing service to our efficient Congregational Church Building Society. Love, divine and human love, permeates the whole—love of man for man, love of man for God, love of God for man.

"Love so amazing, so divine,
Demands my soul, my life, my all!"

Are we Overchurching our Country?

There are those who fear that our religious zeal often carries us too far, and leads us to build churches where they are not needed. What are the facts?

While denominational rivalries have sometimes resulted in overcrowding communities with little churches which represent sectarian zeal rather than devotion to the ideals of Christ, the leaders in our Congregational homeland work are doing their utmost to prevent this scandal. By seeking comity agreements with other denominations, and by refusing to enter fields already occupied by other evangelical churches,

except in the large towns and cities where more than one church is urgently needed, we have kept our record clear.

The current work of the Congregational Church Building Society illustrates this. On its docket for a recent month are applications from fifteen churches where there is *no other religious organization* of any sort. In one other little town another denomination has crowded in long after we were established there, but has no house of worship. Ten other appealing churches are in communities where there is one other church, but it is one that worships in a different language, or is a Roman Catholic, or Christian Science church, or something radically unlike our Protestant Evangelical churches. Here then are twenty-six communities in absolute and urgent need of us if they are to have the gospel at all.

Twenty-three of the churches asking the fellowship of the helping hand through the Church Building Society, are in cities whose population ranges from thirty thousand to more than a million. They are in the congested centers where there is more danger that people will perish from neglect than be surfeited by over-churching. They are at the danger points of our modern civilization. The number of churches in our large cities is pitifully inadequate to the tremendous needs, and these churches, which are wisely located so as not to interfere with their sister churches of other names, are as imperatively needed as are the frontier churches which have the entire field in a little village.

Eighteen more in the list are in smaller cities with from three thousand to thirty thousand people in them. In every one of these places the religious need far outruns the ability of all the churches, with their utmost effort, to match it. Not a single one of these applications is placed on the Society's docket till three of the wisest and most cool-headed men in the State (including the Home Missionary Secretary) has certified that the church is positively needed and ought to have help.

That leaves but sixteen cases where there can be any possible question. But ten of these are in villages of from one thousand to twenty-three hundred people. They contain many of different nationalities, traditions and customs. They cannot all worship together, and as they divide into groups according to their training and tastes, there is ample room for two or three churches in the same community, and sometimes more.

Only six of the eighty-three applicants are in places with less than a thousand people, and with more than one church besides ours. Not one of these can get onto our list till it can be clearly shown that there is urgent necessity for the existence of our church there. Most of the churches in the two groups last mentioned were the first in the field, to abandon which would be to desert the heroic and faithful pioneers who laid the foundation for all the religious work of the community. If others push in to crowd them out, and reap the fruits of their labors, it is not the fault of those first in the field. Yet even then we do not help these people who laid the foundations, until it can be clearly shown that there is still a positive need of our church there, and that those who pre-empted the field by first occupancy are entitled to remain. Never do we enter a field or remain in a field for a mere denominational reason. The gospel always has the right of way before our "ism."

It may be put down as certain that our Congregational Homeland Societies are doing all they can to prevent religious overlapping, and that their work is in new fields not occupied by others, or in large centers where all the churches together cannot begin to meet the need.

Housing the Infant Churches.

Rev. Louis Warner Wiltberger, Paonia, Col.

It is generally recognized that the critical period in the life of most churches is that intervening between organization and the securing of a church home. It is true that movements of population sometimes result in serious problems, involving the very existence of some of our older organizations, but the rate of infant mortality is unduly large.

Ten years of experience upon home missionary fields have convinced me that the housing of these infant churches is a matter of the greatest importance, and the lesson has been forcibly emphasized by the history of the community in which I have lived for the past two years.

The first church organized at P—— lived for a few years, got as far as the possession of two lots and an organ, then went to pieces. Three other churches in the same community

are maintaining a precarious existence, with no buildings of their own, and without resident pastors. Whether they will ultimately take on new life and become well-established churches is too problematical for prophecy. The accession or removal of two or three families, a crop failure, a disagreement among some of the members—any one of these incidents might be the determining factor. If each had a building of its own, there would, probably, be little question as to their survival.

The history of our own little church has been a suggestive commentary upon the same problem. It was far from being a strong organization, and suffered from more maladies than fall to the lot of most infants. However, its Sunday School became the most flourishing in the place, and there was good promise of a strong church. But it had no home of its own. Another church bought the property it was renting. Two business buildings, occupied successively, were soon needed for other purposes. After that, there was no place open to it at the usual hours for service, and being without a pastor for several months, the Sunday School was disbanded and largely absorbed into other schools.

When the work was taken up again after months of inactivity and disintegration, it was to begin with a rented hall that was uncomfortable and unattractive, with an attendance of six in the Sunday School, and a membership that could muster only thirteen on the active list.

A year of hard work resulted in encouraging growth, but it seemed about to be lost again owing to the discomfort of the quarters we were able to secure. It seemed an absolute necessity that something be done about building. All the money we could muster was about three hundred dollars. We had visions of a five or ten thousand dollar edifice, with a seating capacity of four or five hundred, to accommodate the needs of a growing community. Clearly, we were not able to build the church we wished to; but we could put up a small, temporary structure, insignificant as a building, but of great importance in preserving and strengthening the church.

Our building was only twenty-two by thirty in size, without permanent foundation, its framework covered with building paper and drop-siding. We did not even feel able to afford lath and plaster. It cost, all told, about three hundred dollars for materials; our people did the work themselves.

I believe it is Ruskin who said that in order to make a thing useful it is not necessary that it be ugly. One of our problems was to relieve the ugliness of the unplastered interior. With this end in view, we planed the studding, and covered the pieces with a single coat of thin walnut stain, while the frame was being erected. (One coat seems inadequate before the building is enclosed, but looks much darker afterwards.) Then, instead of the usual red variety, we chose a building paper of a soft grey, to go under the siding as a background for the stained uprights. To complete the color scheme, the ceiling joists were covered with the same grey paper, held in place by narrow strips of half-round that had been previously stained a walnut color, while strips of quarter-round filled the angles where walls and ceiling met.

For seating, plain chairs of a dark color were chosen to match as nearly as possible the walnut stain. The windows were provided with full white curtains of a cheap material in addition to the green shades. The effect is an attractive, homelike interior, harmonious in coloring, and not at all suggestive of cheapness or ugliness.

The results of this modest effort were beyond our expectations, and there was a marked increase in attendance in both church services and Sunday School. We somehow felt as though we were established as a permanent institution. Before, there had been the frequently recurring remark, "If we succeed;" "If the work goes on." Our neighbors asked us at intervals: "Do you think you will make a go of it?" We heard the last of such remarks when we put up our little chapel, however cheap and temporary it might seem.

It might be mentioned, as one of the economic aspects of this experiment, that our building is of such size and shape that it can be moved to the adjoining lots and converted into a parsonage as soon as we are able to erect a permanent church building. The addition of porches and kitchen will relieve the severe plainness of the present exterior.

It is a matter of regret with our people that such a course as that described above was not pursued earlier. Two years of growth were lost because the church's ambition was too large for its pocketbook.

It is a mistake for our churches, especially the weak ones, to assume that they cannot hold their place and do their work

without buildings that compare favorably with those of neighboring churches. It is the character of their work that is the strongest factor making for success or failure, and that is strengthened rather than weakened by confining their ambitions to what is within their means.

The Man in the Tower.

By Rev. William W. Newell, D.D.

It is a warm day of the early spring; windows are open for the coming in of the balmy air of lake Michigan as, warmed by the growing sun, it drifts idly by the dark funnels, stacks and towers of the world's great industrial plants and quickly dries the traces of the early morning shower. The settlement over which it passes is marked for life with the deposit from the smoke of big-throated furnaces, and the hundreds of locomotives which swarm about the streets at grade crossings and make many watchmen necessary. One of these has just

Congregational Church, South Chicago, Ill.

pulled into the station, consisting of a single platform with tracks on either side, and from the train behind it emerge the passengers of the several cars. From the rear coach come a group who have been by themselves; their rough clothing and foreign look mark them as distinct from the rest of the passengers, and in their ignorance of the locality they wait passively for their leader, who now comes forward with a few short words in an unknown tongue and they fall into an uneven column behind him and turn into the raised streets of the settlement where sidewalks are ten feet above the yards of the homes, and where the houses are connected with the sidewalks by little wooden bridges, on each side of which often appear flower beds supported on a single post each, raised some ten feet in the air to get them to the level of the life of the people.

From the group as they march come many strange sounds as they talk of their new surroundings, and these sounds float up to the top of the highest building there. The upper windows are open and a man looks out on the little procession; "another gang for the steel plant," he says to himself as they come to the corner and turn toward the lake by whose shores, four blocks away, the huge machines, piles of coal and acres of red iron ore beside the furnaces mark the men's destination. Arrived at the gate the leader holds converse with one in authority and reports fifty-four new men. "Two dollars a day," is the reply, "and take them round to the end of the plant; Jones will put them to work." It is simplicity itself, and the fifty-four have become enrolled in the Illinois Steel Plant of South Chicago, where they are speedily lost among the twelve thousand workers. Whether Croatians, Poles or Swedes, they rapidly find place among the dozen tongues spoken within the enclosure.

The man at the upper window has remained in sight; he is of middle age, rugged of figure, with abundant black hair and full beard. As he turns back he faces a room eighteen feet square with two windows in each side, the highest room in the whole Calumet region; it is the study of the Congregational Church situated in the memorial tower built in memory of his wife, who for twenty-five years shared his labors on this field. Overhead, five stories above the street, is the coal bin on the roof, to which the steel plant delivers free of charge

through the years all the coal the tower can use, as they also pour into the basement bins full supply for the steam plant of the church. In front of the pastor as he faces the room is the davenport, and beside him the great bookcases; these were hoisted into place before the stairway was built to the top as they could not be carried up afterward, and they now can never be removed.

Pastor's Study in Tower.

Below the study, on the next floor in this eighteen foot tower, is the hall for the stairway, the dining room, kitchen and bathroom with full equipments, everything full size except shortened on both ends. The kitchen is a jewel, and standing in the center one can reach anything in the place. Below this floor is the bedroom with an extra bed for the entertainment of a visiting minister when one comes. Down another floor the reception room, where the pastor thought to marry his young people, but they have discovered that upper tower room, and twenty couples were married in this point of observation in one week in June. A door from the reception room opens into the gallery of the beautiful church with its fine

organ, also a memorial to his wife, and its fine furnishings. The years have told, and several hundred members find their place of worship here.

There is a reason for the strength of this church, which had twelve members when the present pastorate began in 1881. The pastor, Rev. George H. Bird, (see his picture on the desk,) has made it an everyday church for everyday people. The building is never closed, and various have been the aids to the community it has furnished. At first a kindergarten and day-school met within its walls. During the great depression following the Columbian Exposition in Chicago it was the center for relief work, and then in the fire which destroyed 120 homes its doors were open, as were those of the members, and some families were fed and slept for weeks in the church building, while one room was stacked with clothing for men and another for women, and devoted hands stitched sheets and plain clothing in the ladies' parlor for those who had lost all.

For several years during the harder times in the community a free dispensary with three physicians, alopathic, homeopathic and eclectic, gave attention to all in need and the church furnished the medicines. A stamp savings bank was started among the children during the hard times and made such progress it grew to 2,500 depositors, and was only discontinued when the public schools of South Chicago formally adopted the system and relieved the church. One washwoman, a widow, had two children saving in this bank; she had to move and had no money for advance rent which was demanded. They drew $8 of their deposits, paid the rent, and the new home began without debt. There were numerous similar instances of the worth of the bank.

This church, and also the parsonage-tower, were made possible by the Church Building Society. But for the aid of the churches extended through the treasury of this Society this work could not have been done. The last loan was on the parsonage. To the distress of the Chicago representative of the Society it was found the pastor of the church was paying his entire salary on the loan. When remonstrated with he replied it took the means of his people to keep the church in full operation and he must be allowed to pay this personally; he intended to live on his fees in the meantime.

As these years have lengthened his hold on the community

has deepened. The fifty-four Croatians have been followed by thousands, and they invite him to the meetings of their labor unions, and once, at least, he helped save the country from a most disastrous strike by encouraging the men to abide by signed contracts and not break their given word; he was aided to such good purpose by his church members in the union that, though under great pressure from national union officers, South Chicago stood firm against the strike and the years of service of this church were seen to have borne fruit in helping to give character to the throngs of men who pass its tower.

Weekly Scriptural Giving in the Individual Church.

From an Address before the Congregational Brotherhood, Detroit.

By George N. Taylor.

From nickels the Chicago street railway companies made net earnings last year of between two and three millions of dollars. When the masses repeatedly pay nominal sums into one coffer, great aggregates are totaled.

The apostle Paul laid hold on this principle as furnishing the method for the support of beneficences. He wrote the believers at Corinth that they should on the first day of the week lay by in store as they had prospered that a fund for the needy saints in Jerusalem be secured. (1 Cor. 16:2).

Thus given scriptural authority, weekly giving is making a record. One pastor reports that his Sunday School of 200 scholars, by the weekly collection envelope, gave to one cause last year eight hundred dollars. "This year," he added, "I shall secure from every member of the congregation and Sunday School a signed card pledging a weekly amount; the Sunday School alone it is expected will give $1,000 to the board mentioned." Toronto's half million to missions for 1908 is being largely raised by the pledge blank and the weekly collection envelope.

The great apostle to the Gentiles went further than choosing a method. He saw to it that the system was installed. "As I gave order to the churches of Galatia, so also do ye"

(1 Cor. 16:1) he wrote. The Denominational Year-Book makes clear that the average congregation of to-day does not support the causes of the church by this weekly plan.

While the denomination's organized departments direct the field force, build schools and churches, publish magazines and account for funds, no department exists for placing in the individual church the system of annual pledge and weekly collection, that the interest aroused in their several causes by the boards may the more surely convert into funds. And this neglect exists in the face of the fact that congregations in which this scriptural method is honored increase their contributions from 40 to 200 per cent.

The rank and file of the pastors seem to have but scant knowledge of the vital importance of this scriptural benevolence, of how to secure its adoption, of what it means to the various causes, to the spiritual life of their own people, or to their own efficiency as pastors.

The present money loss to benevolences must go on until some organized effort is made to reach out to the church that lacks it with the system that puts its giving on a scriptural basis. The business house that finds work undone builds to care for it. Neglected vital work among the churches now calls out.

That great body of believers who do not trust to chance for the spread of the Gospel, but who instead are committed to the sending out of missionaries, will also approve of an organization to take to congregations that yet lack it the knowledge and equipment for scriptural giving.

The act of the Apostle in writing the churches furnishes a precedent for equally aggressive work in this latter day; each board's pressing need for funds, plus the fact that wealth was never before so generally in the hands of the whole people, makes the step reasonble. The annual pledge on a blank that permits of gifts to any or all the causes represented by the boards and that provides for a division at the end of the year of all undesignated amounts on the apportionment basis, this pledge blank and the weekly envelope furnish an equipment that does not discriminate against any of the several causes. Therefore, to scriptural authority, to the urgent call for funds, to the financial ability of the Lord's people to respond to the pledge blank and weekly envelope, to the equitable division of

funds, to all these add the union of the boards for direction and support and the basis exists for installing weekly systematic giving wherever lacking.

Powerful modern helps have developed to forward this business. The campaign under postage stamp, conducted along the lines followed by many a solid, prudent business house, and held to by them because of sales made at only a fraction of the expense formerly incurred by traveling representatives; literature of the degree of persuasiveness of the booklet that sold acres of Chicago real estate to salaried people who had never seen the land but were given the same facts and proofs as from personal dealing, and all by a book so attractive that once taken up it was followed to the end; these are feasible modern methods.

The general acceptance of the weekly giving plan is the next step toward the church causes receiving their share of the increase of wealth due to the rapid development of our resources, also their part of the millions already being saved through the spread of anti-saloon territory. One section is said to already save three hundred millions of dollars through the elimination of its drink bill. If the wave is to continue, the billion and a half, almost, that went to brewers, distillers, and saloon-keepers last year will at length be available for legitimate uses. Yet there is no assurance of any great gain to the Lord's cause from these sources unless the scriptural method of giving is widely installed.

The pastor who fears a salary cut if his people give to missions, and the pastor who fears giving offense if he asks boldly for a liberal support of church beneficences, will both have their courage strengthened when it becomes apparent that a persistent, skillfully planned campaign carried on by a department organized for the purpose, is being made.

Grant such a movement the recognition accorded the boards and the present slip-shod, go-as-you-please methods that too often keep giving in an obscure place and lead to its being presented with apologies will cease; the right of the Master's work everywhere to a reasonable support will be recognized and met.

How they Helped Build the Church.

Down in North Carolina, near Rockingham, is a community of several thousand people, one-quarter of them colored people. Here, two years ago, a little church of nine members was organized by the Rev. H. R. Walden, who is also pastor of our colored church at Lilesville. The company has grown to sixteen, with an average attendance on Sunday of forty, and with thirty-three enrolled in their Sunday School.

Of course they needed a house of worship. They had not much money, but with a grant of $250 from the Congregational Church Building Society, they undertook to build a little church at a cost of $800.

In order to keep within the limit of their pecuniary ability, they had to do a large part of the work themselves. The pastor had some knowledge of building, and, calling the members together, started the work in January of this year. Owing to the distance of his home from this church, they could work only three or four days each week, but being "all at it and [nearly] always at it," they pushed forward successfully. One of the deacons brought his wife and four children to the task. Another did the same, and other members of the church contributed also their labor. The Superintendent of the Sunday School worked more than forty days on the church, and twenty-eight nights until twelve or one o'clock. His wife and children shared the labor. They brought dinner and supper to the toilers, sawed lumber, held lights, drove nails, and sung the old plantation songs of rejoicing because they were helping to build a church home. During the day two of the girls took a wagon and horses and hauled lumber from the saw-mill. One widow, a devoted worker in the church and Sunday School, put in her money to the amount of $20. She has no way of making a living but by washing and ironing. The deacon and his family contributed altogether $125 to the work. The pastor has given to the church in work and money $110. Many friends of both races helped in the building of the little sanctuary.

There was much opposition at first, but after people were satisfied of the genuineness and spiritual earnestness of the members, they began to lend a helping hand. All are now proud of the completed edifice. They have a cosy and con-

venient church home, secured by the self-sacrificing labors of the people. They send many thanks for the aid of this Society, and hope to share in its work by their contributions in the future.

WHITFIELD'S CHAPEL, TOTTENHAM COURT ROAD, LONDON.

Whitfield's Chapel,

Tottenham Court Road, London.

This famous chapel, built in the fields where George Whitfield stirred thousands by his preaching a century and a half ago, has been transformed into a beautiful church in the very heart of London's busiest section. The old square building

of former days has given place to a modern structure well adapted to the needs of the present.

The work begun by Whitfield had a brilliant success for a period, but latterly had fallen on evil days, and beyond the name and a splendid tradition there was little to indicate the glory of the past.

Not long ago it came into the hands of the London Congregational Union, and it was determined to create here a great institutional center, which should appeal to the many-sided life of that portion of the metropolis. The Rev. Silvester Horne, who had been the brilliant but successful pastor of our Kensington Congregational Church, London, was asked to take charge of this new work in Tottenham Court Road. Many Americans will remember his brilliant and eloquent address at the International Council in Boston in 1899. He associated with himself the Rev. James Holmes, one of the most masterful organizers in London. They at once began to develop a work on new lines, with the result that the dwindling congregations soon packed the church to the doors.

The site is commanding and the thoroughfare one of the busiest in London. It has been estimated that over 10,000 vehicles pass over Tottenham Court Road every twenty-four hours. It is one of the great trunk routes from north to south. It is in close proximity to five of the greatest railway stations in London. It has a wealthy population in the squares on the east side, and the most cosmopolitan foreign population in England on the west. It has thousands of young people in houses of business within a stone's throw. In the large hotels near by, the wealthy Americans come to take up their abode in the tourist season. The Oxford Street "tube" is close by. The electric railway running from Charing Cross to Hampstead has a station within half a minute of the doors.

The great houses of business in Tottenham Court Road are becoming more and more palatial, and Mr. Horne and Mr. Holmes believed that what could be done by princes of commerce could be equally well done by earnest Christian men for the Kingdom of Christ. All classes had to be touched, and those in charge of the work determined that they would endeavor to include all sorts and conditions of men and women within the scope of the work, from the richest down to the poorest.

REV. JAMES HOLMES. REV. SILVESTER HORNE.

Back of the church they have built a great institute which can minister to the needs and the life of the people at every point. The Sunday morning service has a very large congregation, many of whom are young men. The Sunday School at half-past two has adopted the best modern methods. At half-past three a large men's meeting gathers in the church which attracts the cream of the trade unionists of London, the leaders of the labor movement, who are addressed by the best possible speakers and stirred by rousing songs. The note of this men's service is, as Mr. Horne says, "neighborliness," or an attempt to counteract and destroy what has been known as "the loneliness of London." Many who have kept aloof from the church are being laid hold of by this meeting.

INTERIOR WHITFIELD'S CHAPEL.

At four o'clock Mrs. Holmes provides tea in "Toplady Hall" (the Sunday School room) for the young people of both sexes engaged in the business houses around about, for which they pay the bare cost. As soon as the Sunday School is dismissed the hall is transformed into a drawing-room, carpets are laid down, easy chairs are provided, and the young people

gather for a delightful social hour until the time of evening service. At half-past six the orchestra plays selections under the direction of the organist, and at seven begins the evening service, one of the brightest and most helpful in London. The building is crowded to the doors, 2,000 people being gathered within the walls.

During the week there are meetings for men and women, with a mid-week preaching service Wednesday noon, and a Mutual Improvement Society Wednesday night. There are clubs of young people, and plans for meeting those who are new to the metropolis, and seeing that they are properly cared for. One sister has been set apart to deal entirely with the young people in business houses, the first time such an experiment has been tried in London; another is set apart to deal entirely with women's meetings and poor districts.

The church is a great center for social reform, working for a clean city and good municipal government. It is a power, not only in the life of St. Pancras, but an instrument for good whose influence is felt throughout England and around the world.

The American Church in Paris.

Twenty-one Rue de Berri will always be a very attractive spot to Americans who visit the brilliant French capital. For here is to be found the American Church, which for more than half a century has been a religious home for multitudes of our fellow countrymen in that great city.

Ninety-one years ago (1817) the first regular evangelical service in the English language was instituted in Paris by the Rev. Mr. Bruen. After some vicissitudes this service was revived and maintained by the Rev. Dr. Robert Baird, who went out in 1835 on behalf of American Christians to promote the religious welfare and work of French Protestant churches. Louis Philippe was then the citizen king, with the title "King of the French," William IV was King of England, and Andrew Jackson was President of the United States.

In 1837 the Rev. Edward N. Kirk of Albany, later of Boston, visiting Paris, was invited by Dr. Baird to commence a Sunday Service in a little chapel not far from the Avenue de

AMERICAN CHURCH, PARIS, FRANCE.

l'Opera. Governor Lewis Cass, at that time Minister of the United States to France, used to persuade Americans and English to attend services, and even acted as usher in seating the people, himself sitting on the pulpit steps when the building was crowded. The eloquence of Dr. Kirk attracted not only many Americans but many of the nobility to the little chapel each Sabbath.

Ten years later the American and Foreign Christian Union was organized by a union of several societies, its object being to "diffuse and promote the principles of religious liberty and a pure and evangelical Christianity both at home and abroad, where a corrupted Christianity exists."

This was an interdenominational society, and Dr. Baird was its first secretary, residing in New York. This society took steps to establish in Paris an American chapel for the spiritual benefit of Americans resident there or visiting the city, and in 1857 Dr. Kirk was released by the Mt. Vernon Congregational Church of Boston for a few months, that he might go to Paris as a special commissioner, to attend to the establishment of the American congregation and house of worship there. His admirable knowledge of the French language, as well as his eloquence, especially fitted him for the work.

Land was purchased in the Rue de Berri, near the Champs-Elysées, and the edifice was "consecrated to our common Christianity," and was not intended to "represent the peculiar features of any branch of the Christian church," * * * having "its virtual ownership and exclusive direction in the American and Foreign Christian Union, a society composed of members of all evangelical denominations in America," and which made itself responsible for one-half the cost of the land and building.

After five months Dr. Kirk was obliged to return to Boston, and a call was extended to Rev. Dr. Joseph P. Thompson, of the Broadway Tabernacle Church, New York. This call, however, after serious consideration, was declined.

In 1858 the Rev. Dr. R. H. Seeley became the first pastor. He remained for nearly a year and a half, and then became pastor of the North Congregational Church, Haverhill, Mass. He was followed by a brilliant succession of pastors of several denominations. The list includes Rev. Dr. Augustus F. Beard of Syracuse, now the Honorary Secretary of the American Missionary Association; the Rev. Dr. Jesse W. Hough, formerly pastor of the Congregational Church in Jackson, Mich.; the Rev. Dr. George L. Prentiss, long a Presbyterian pastor in New York and later a professor in Union Theological Seminary; the Rev. Dr. John McClintock, an eminent Methodist, and co-editor with Dr. Strong of the "Cyclopedia

INTERIOR AMERICAN CHURCH.

of Biblical, Theological and Ecclesiastical Literature," and President of Drew Seminary; the Rev. Dr. Byron Sunderland, an eminent Presbyterian pastor in Washington; the Rev. Dr. Burlingham, a distinguished Baptist clergyman; the Rev. Dr. Azariah Eldridge, of the Fort Street Presbyterian Church, Detroit; the Rev. Dr. Charles S. Robinson, widely known as a New York pastor and as the author of a series of hymnals which had an extensive circulation; and the Rev. Dr. Edward W. Hitchcock, pastor of the Fourteenth Street Presbyterian Church, New York.

The longest pastorate enjoyed by this church, under which it had a very notable development, was that of the Rev. Edward G. Thurbur, D.D., who began his ministry as a Congregational pastor at Walpole, Mass., and who was afterwards for nearly nineteen years an honored and beloved Presbyterian pastor in Syracuse, N. Y. He remained in charge of the American Church in Paris for about sixteen years (1889–1904), or nearly one-third the entire life of the church, during which time the influence and usefulness of the church continually increased. The "at homes" given by the pastor and Mrs. Thurbur on Wednesdays greatly increased the influence of the church, no less than 22,000 names having been entered on the visitors' book of those from America and many other nations who were attracted to this social center.

The church came into very close relations with the McAll Mission and the home missionary work of the French Protestant churches. It welcomed to its pulpit such famous evangelists as Charles Spurgeon and Moody and Sankey, and many of the distinguished preachers of this country. After sixteen years the burden of directing the services and work of this church began to tell upon the pastor's health, and he passed over the responsibility to the new pastor, the Rev. Chauncey W. Goodrich of Cleveland, Ohio, who for the past four years has carried forward the work with zeal, wisdom and devotion. Dr. Thurbur returned to Paris to preach the semi-centennial sermon for this church last October. It still remains under the fostering care of the "American and Foreign Christian Union."

Los Angeles, Cal., Plymouth.

"The City of the Angels," otherwise called, in its abbreviated form, "Los Angeles," is one of the most attractive cities in this country. Those who live there think it an earthly paradise. Those who visit there are much of the same opinion. With a cosmopolitan population of 230,000, the ambitious municipality has practically annexed the Pacific Ocean, adding to its boundaries a strip reaching twenty miles to the sea and humming with electric lines, so that the inland town becomes

a seaport. It is the metropolis of Southern California, with many attractive streets and beautiful buildings. It is, moreover, a Congregational center, having nineteen Congregational churches, with four more in Pasadena, which, while a separate city, is so closely joined with Los Angeles by trolleys and other roadways that they become practically one great community.

Plymouth Congregational Church, Los Angeles, Cal.

In one of the most attractive residence sections of Los Angeles is found our Plymouth Congregational Church. It was for a long time handicapped because the building was on the back part of its lot, far from the street, and hidden by the houses about it. The palm trees which lined the walk gave it a beautiful oriental aspect, yet it was somewhat difficult of discovery.

This Society had aided the church in securing the former building, which was erected as the chapel of a future auditorium. The loan it had formerly received from us had been fully repaid, and all our Congregational leaders in Los Angeles united in saying that the time was ripe for a new advance.

The church in its situation, its growth, and its prospects, was second in importance to our First Church in that city. The people girded themselves to the task with generous and self-sacrificing effort, and under the leadership of their gallant pastor, the Rev. J. Horace Mallows, steps were taken to secure the new and needed house of worship. Much interest was felt in the movement by all its neighbors, because close by are some of the most beautiful residences of the city, and some of the finest and most successful churches. The Congregational Church Building Society lent a hand with its grant and loan, and in due time the work was completed and now stands as a monument to the wise leadership of the pastor and the splendid following of his people.

Rev. J. Horace Mallows.

The pastor writes: "We are profoundly grateful to the Building Society for the generous grant and loan. Had it not been for the aid furnished by your Society it would have been impossible to have erected our new church. We had exhausted our resources and the loan and grant were just what we needed to pay last bills. Now we have as fine and attractive a little church as is found on the Pacific Coast. It is a little gem."

We are glad to have had a share in this enterprise and rejoice that this completed property, including the new church, the old chapel and the ample lots, has a value of $21,500. It gives to the church an equipment which will fit it for a large development in the future.

How Fares The Work?

We have the same old story. About ten times as much money is called for as is available for appropriation in any one month. Our June Docket contained 105 applications, asking for $132,957. We had only $13,968 to be appropriated. The Board voted three Parsonage Loans, four Church Loans, and eleven Church Grants. Then they had to stop.

* * *

Park Church, Brooklyn.

Our frontispiece shows the beautiful new Park Church in Brooklyn. It was a courageous step taken by the members of this Church when they left their old and disadvantageous place for the splendid new site near Prospect Park. They now have a property valued at about $100,000, with complete appointments for their work.

* * *

The Apportionment Plan.

We are glad to note that the Apportionment plan suggested by the Advisory Committee is being received with favor by the churches. Quite a number of states have already taken steps to put it into practice. More will soon follow. It means much for the unity and balance of our benevolent work. It presents a joint appeal. It shows the urgent need of each Society as agreed upon by all of them. When it can be universally adopted and energetically pushed, it will go far to cancel the debts which burden some of our societies, and enlarge our common work.

* * *

Look Out for Your Insurance!

Another of our churches has just burned up. It is only a few weeks since another was destroyed in the same way. *Five or six hundred churches burn up every year*, taking all the denominations together. A wise church looks carefully after its insurance, sees that it is protected in a thoroughly good company, and keeps up its premiums. Then, if disaster comes, it has something with which its building can be restored.

TREASURER'S REPORT OF RECEIPTS FOR APRIL, MAY AND JUNE, 1908.

APRIL, 1908.

FOR CHURCH BUILDING.

Alaska, $25.

Nome, 1st,	$25 00

California, $296.32.

Alton,	5 50
Ceres, S. S.,	1 90
Eureka,	36 11
Falk,	2 51
Ferndale,	26 55
Fields Landing,	4 87
Hydesville,	6 00
Island,	50
Loleta,	2 85
Los Angeles, 1st W. M. S.,	45 00
Mentone, W. M. S.,	5 00
Oroville	47 15
Pasadena, West Side W. M. S..	10 00
Pico Heights,	3 61
" " S. S.,	5 50
Pomona, Pilgrim,	68 49
Rohnerville, 1st,	12 40
Santa Rosa, 1st,	3 10
Tipton,	3 00
South California W. H. M. U.,	5 68
Sunol, S. S.,	60

Colorado, $17.20.

Colorado Springs,	7 20
Cortez,	10 00

Connecticut, $400.69.

Ansonia, German,	5 00
Bristol, 1st,	30 00
Canton Center,	10 00
Columbia,	15 22
East Hampton,	14 75
Ellington,	18 55
Greenwich, 2d Church,	5 00
" 2d S. S.,	31 96
Hampton,	6 10
Harwinton, S. S.,	2 00
Middletown, 1st,	25 23
Naugatuck,	50 00
New Canaan,	12 00
New Haven, Plymouth,	6 63
New Milford, 1st,	86 20
Portland,	18 05
Thomaston,	34 00
" Bible School,	25 00
Woodstock, Swedish,	5 00

District of Columbia, $15.34.

Washington, Mt. Pleasant S. S.,	15 34

Florida, $5.

Tavares, Aux.,	5 00

Georgia, $16.10.

Americus, Davis Chapel,	15 00
Ocee,	1 10

Illinois, $2,542.20.

Atkinson,	7 07
Chicago, 52d Avenue,	54 10
" N. E.,	15 00
" Pilgrim,	19 48
Forrest,	4 46
Galesburg, Knox St.,	2,238 57
Golconda,	5 00
Granville,	22 00
Harvard,	50 00
Hinsdale,	82 00
Joy Prairie,	11 45
Marseilles, Master Richard Knote,	3 00
Oak Park, 1st,	17 57
South Danville, S. S.,	5 00
Tonica.	2 50
Waukegan, German,	5 00

Indiana, $2.50.

Porter,	2 50

Iowa, $72.13.

Aurelia,	2 30
Bassett, 1st,	2 00
Belle Plaine,	25 00
Bryant,	5 00
Centerdale,	5 50
Council Bluffs,	5 00
De Witt,	1 00
Farragut,	14 06
Hiteman,	5 00
Iowa City, Bohemian,	5 50
Silver Creek,	1 77

Kansas, $1,523.61.

Bala,	2 00
Bloomington,	3 09
Collyer,	3 00
Dover,	4 00
Kensington,	5 00
Maize,	2 54
Neodesha,	1,471 31
Nickerson,	8 80
Scatter Creek,	1 65
Topeka,	4 00
" Pauline,	4 00
" Seabrook S. S.,	2 50
Village Creek,	2 72
Wabaunsee,	9 00

Louisiana, $44.63.

Kinder,	4 00
Roseland,	24 55
Welsh,	16 08

Maine, $42.45.

Alfred,	4 00
Cumberland Mills,	25 15
East Orrington,	3 30
East Sumner,	5 00
Outer Long Island,	3 00
Sandy Point, S. S.,	2 00

Massachusetts, $1,220.46.

Attleboro Falls,	32 80
Ballardvale Union,	15 91
Boston, Shawmut,	1 58
Boxford, 1st,	7 00
" 2d,	6 00
Cambridge, Pilgrim,	9 32
Chicopee, 1st,	3 00
Dorchester, Pilgrim,	75 00
" 2d,	23 45
East Braintree & W. Brookfield, Vt.,	6 10
Fall River, Central,	123 35
Fitchburg, Finnish,	15 00

Franklin, 6 91
Gardner, 1st, (2) 12 18
Greenfield, 2d, 31 20
Harwichport, Union S. S., 1 00
Holliston, 18 22
Holyoke, 2d, 100 00
Hudson, 1st, 28 45
Lynn, Central, 31 46
" North, 40 64
Maynard, 14 30
Medford, Union S. S., Jr. Dept., 1 00
Melrose, 2 00
Middleboro, Central, 10 33
Mt. Washington, 4 00
Newburyport, North, 3 54
" Prospect St., 22 00
" " " Bible School, 2 38
" Whitefield, 3 54
Newton, Eliot, 85 00
" 1st, 38 96
Newtonville, Central, 6 00
Northampton, 1st, 129 33
North Leominster, Y. P. S. C. E., 13 67
Oakham, 17 40
Salem, Crombie Street, 20 50
Somerville, Broadway, (3) 30 77
Springfield, Hope, 8 75
" South, 39 13
Stoneham, 9 85
Townsend, 5 41
Upton, 2 25
Wellesley Hills, 62 50
West Boylston, 1st, 5 54
" Springfield, 1st, 15 00
" " Park Street, 8 91
Whitman, 12 00
Winchendon, North, (2), 26 34
Worcester, Plymouth, 16 49
" Union, 5 00
Wrentham, Original, 10 00

Michigan, $92.95.

Allegan, 1st, 7 50
Belding, 5 00
Bronson, 2 00
Cedar Springs, 2 40
Chassell, 10 00
Detroit, Miss Mary J. Messinger 3 00
Edmore, 5 00
Excelsior, 2 00
Litchfield, 1 75
Mattawan, 3 45
Romeo, 4 71
Stanton, 21 14
Trout Creek, 5 00

Minnesota, $96.87.

Belgrade, Aux., 50
Biwabik, 5 00
Cannon Falls, Aux., 1 00
Dexter, 3 00
Fair Oaks, 1 60
Fergus Falls, Aux., 1 00
Lyle, 9 30
McIntosh, S. S., 2 00
Mantorville, Aux., 1 00
Marshall, " 1 50
Minneapolis, Como Ave., Aux., 2 50
" 1st, " 3 00
" Lyndale, " 8 16
" Park Ave., " 2 60
" Plymouth, " 18 50
" " " 9 00
New Ulm, " 1 00
Rose Creek, 3 00
St. Cloud & Sauk Rapids, " 2 31
" Swedish, " 2 50
St. Paul, Park, " 2 50
St. Paul, People's, 2 00
Sherburn, Y. P. S. C. E., 2 00
Sleepy Eye, 7 20
Tyler, Aux. 1 00
Waseca, " 1 20
Thank-Offering Fund, Minn., 5 00

Missouri, $203.53.

Aurora, L. M. S., 4 20
Bevier, " 1st, 50
Carthage " 3 00
Eldon, L. A., 50
Kansas City, Beacon Hill W. A., 38
" " 1st Y. P. S. C. E., 2 80
" " " P. S., 6 00
" " Ivanhoe Park L. M. S., 1 50
" " Metropolitan Tab. L. A., 1 80
" " Prospect Ave., L. M. S., 1 00
" " Westminster " 15 00
Kidder, " 2 50
Lebanon, 1st, 8 55
Neosho, " 2 00
Old Orchard, W. U., 1 00
St. Joseph, Tabernacle, 45 60
" " " L. M. S., 8 00
St. Louis, Mo., Compton Hill W. M. S. 50
" " 1st, Sr. L. M. S., 35 00
" " Pilgrim, Sr. W. A., 20 69
" " " Jr. " 3 97
" " " 12 31
Sedalia, 1st L. M. S., 3 00
Springfield, 1st L. M. S., 9 73
" German, 6 00
Webster Groves, W. A., 8 00

Montana, $7.00.

Dillon, Prof. Robert Cash, 7 00

Nebraska, $450.46.

Cortland, 6 36
Crete, 1st, 29 30
Geneva, 13 05
Hildreth, 7 00
Inland, German, 2 00
" " S. S., 2 00
Lincoln, 1st, 1 65
Madrid, 1st, 2 75
Norfolk, 1st, 6 00
Omaha, Plymouth, 8 80
Palisade, 2 79
Sutton, German, 10 00
Wahoo, 6 65
" 1st, 352 11

New Hampshire, $41.27.

East Derry, 2 09
" Jaffrey, 18 25
Greenland, 13 30
Hampton, 7 73

New Jersey, $99.20.

Little Ferry, 5 00
Orange Valley, 50 02
Upper Montclair, 44 18

New York, $166.06.

Brooklyn, Evangel S. S., 5 00
Elbridge, W. M. C., 2 50
Gaines, M. U., 5 00
Honeoye, W. M. S., 5 00
Middletown, 1st W. G., 7 67
New York, Broadway Tabernacle S. W. W., 11 60
Oswego, W. H. M. S., 5 00
Owego, E. B. Clark, 1 00
Poughkeepsie, L. H. M. S., 30 00

Rensselaer Falls, 7 09
Seneca Falls, 10 00
Sherburne, 1st. 43 28
Syracuse, Plymouth, 23 52
Tallmans, 10 00

North Dakota, $17.07.

Antelope, 2 50
Dwight, (2) 7 45
Litchville, 7 12

Ohio, $25.55.

Austinburg, 10 00
Chillicothe, Plymouth, 6 00
Painesville, 3 05
Richmond, 5 00
Ripley, 1 50

Oklahoma, $41.52.

Coldwater, Hillside, 8 06
Verden, 8 46
Vittum, 25 00

Pennsylvania, $31.50.

Coaldale, 2d, 5 00
McKeesport, 1st, 12 50
Scranton, Puritan, 10 00
West Pittston, 4 00

Rhode Island, $38.85.

Bristol, 1st, 28 60
Providence, Beneficent, 50
" Union, 9 75

South Dakota, $26.81.

Columbia, 2 40
Freedom, 2 00
Meckling, 5 80
Mission Hill, 7 41
Revillo, 4 00
Winfred, 6 00

Texas, $40.50.

Port Arthur, 40 50

Vermont, $163.57.

Barton, W. H. M. S., 5 00
Brattleboro, Swede, 1 90
Burlington, College St. W. H. M. S., 10 00
" 1st W. A., 10 00
Danville, 6 00
Dorset, East W. H. M. S., 1 75
" " 6 33
Essex Junction, O. C., 7 00
Fairfax, Mrs. Beeman, 2 00
Jamaica, S. S., 1 00
Jeffersonville, W. H. M. S., 5 00
Jericho Center, " 5 00
Ludlow, 10 00
" L. H. M. S., 10 00
Manchester, W. H. M. S., 5 00
Milton, W. A., 5 00
Newport, W. H. M. S., 6 25
North Craftsbury, 5 00
Plainfield, 1 00
Poultney, East, B. S., 5 84
Randolph, Bethany M. S., 5 00
Richmond, W. H. M. S., 5 00
Springfield, " 15 00
Thetford, North, W. H. M. S., 6 00
Townshend, " " 7 10
Wallingford, " " 6 00
West Brattleboro, 5 90
Whitney, 2 00

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Brattleboro, 2 00
Vermont, a Friend, 50

Washington, $31.

Pleasant Valley, 10 00
Port Gamble, 1 00
Walla Walla, 1st, 20 00

Wisconsin, $130.28.

Berlin, 5 00
Birnamwood, 5 00
Bloomington, 7 00
Eau Claire, 2d, 20 09
Fifield, 3 00
Genesee, 2 00
La Crosse, 1st, 35 00
Norrie, 2 00
Wisconsin W. H. M. U., 51 19

Interest, $193.32.

Americus, Ga., Davis Chapel, 1 74
N. Y. Interest, 191 58

Loans Refunded, $5,166.15.

Prescott, Ariz., on acct., 300 00
San Francisco, Cal., Bethany, " 180 00
Sunnyvale, Cal., " 18 50
Bloomington, Ill. 1st Church of Christ, " 300 50
Harvey, Ill., " 200 00
Belle Plaine, Ia., " 250 00
Des Moines, " Plymouth, " 300 00
Newport, Ky., York St., " 400 00
Algansee, Mich., balance " 40 00
Duluth, Minn., Pilg. Ladies, " 500 00
Kansas City, Mo., Beacon Hill, " 100 00
Omaha, Nebr., Plymouth, " 110 15
Pierce, " " 60 00
Chatham, N. J., " 300 00
Waverly, " " 10 00
Salamanca, N. Y. " 400 00
Mansfield, O., Mayflower, " 500 00
Portland, Ore., Ebenezer, " 150 00
Salem, " 1st, " 600 00
Rochester, Pa., balance " 250 00
West Seattle, Wash., balance " 47 00
Stoughton, Wis., 1st, " 150 00

Interest on Church Loans, $322.61

Chicago, Central Park, 31 50
Chatham, N. J., Stanley, 50 00
Mansfield, O., Mayflower, 45 00
Prescott, Ariz., 24 00
Salamanca, N. Y., 40 00
Salem, Ore. 1st, 21 00
Seattle, Wash., Pilgrim, 111 11

Legacies, $1,669.50.

Martinez, Cal., Estate of Mary S. Hall, 200 00
Royalton, Conn., " " William J. Craw, 500 00
Salem, O., Est. of David B. Allen, 969 50

FOR PARTICULAR CHURCHES.

Iowa, $19.25.

Chester,		2 00
Dunley,		5 00
Independence,		1 00
Ogden,		1 00
Onawa,		5 00
Ottumwa, Personal,		3 00
Tabor,		1 25

Massachusetts, $6.89.

Attleboro, 1st,		6 89

Michigan, $50.

Detroit, 1st,		50 00

Ohio, $3.96.

Oberlin, Second,		3 96

FOR PARSONAGE BUILDING.

Arizona, $57.50.

Jerome,	on loan,		37 50
Tombstone,	"		[illegible]

California, $105.

Martinez,		"	75 00
Rialto,		"	30 00

Colorado, $140.

Boulder,		"	50 00
Denver, Harmon,		"	50 00
Highlandlake,		"	40 00

Connecticut, $25.75.

Newington, Aux.,		"	75
W. H. M. U.,		"	[illegible] 00

Florida, $14.

New Smyrna,	bal.	"	14 00

Georgia, $25.

Atlanta, Marietta St.,		"	25 00

Illinois, $250.25.

Champaign, W. S.,			7 15
Chicago, Leavitt St. Prim. S. S.,			60
" Ravenswood M. B.,			50
Harvey,	on loan,		25 00
Metropolis,	"		25 00
" S. S.,			40
Moline, 2d,		"	50 00
" Union,		"	25 00
Oak Park, 1st W. S.,			1 00
" " 2d G. M. B.,			60
" " " W. S.,			10 00
Ottawa, J. C. E.			1 00
Rockford, 2d W. S.,			2 50
Rollo, M. B.,			1 50
" W. S.,			5 00
Waukegan, W. S.,			5 00
Illinois W. H. M. U.,			90 00

Iowa, $133.

Des Moines, Greenwood		"	125 00
Popejoy,		"	8 00

Kansas, $30.

Alton,		"	30 [illegible]

Maine, $30.

Presque Isle,		"	30 00

Michigan, $130.

Grand Ledge,		"	30 00
Lamberton,		"	11 25
St. Joseph,		"	50 00
Saranac,		"	20 00
Sherman,		"	10 00
White Cloud	on loan,		10 00
Wolverine	"		10 00

Minnesota, $248.75.

New Ulm,		"	25 00
Ortonville,	bal.	"	175 00
St. Paul, Pacific		"	37 50
Lamberton,		"	11 25

Missouri, $25.

Eldon,		"	25 00

Nebraska, $175.

Arcadia, 1st,	bal.	"	75 00
Grand Island,		"	25 00
Lincoln, Plymouth,		"	75 00

North Dakota, $20.

Pingree,		"	[illegible]

Ohio $25.

Cleveland, Immanuel,		"	25 00

Oklahoma, $650.

Apache, Sale of Parsonage,		"	600 00
Coldwater, Hillsdale		"	10 00
Manchester,	bal.	"	13 00
Waynoka,		"	[illegible] 00

Oregon, $120.

Eugene, 1st,		"	120 [illegible]

Pennsylvania, $75.

Pittsburgh, 1st,		"	75 [illegible]

South Dakota, $148.

Bruce,		"	100 00
" interest,		"	48 00

Texas, $50.40.

Fort Worth,		"	50 40

Utah, $75.

Provo,		"	37 50
Salt Lake City, Phillips,		"	37 50

Washington, $241.

Beach,		"	10 00
Lopez,		"	25 [illegible]
Natchez Valley,	bal.	"	17 50
North Yakima,		"	[illegible] 50
Seattle, Edgewater,		"	50 [illegible]
" Green Lake,		"	60 [illegible]
Tekoa,		"	50 00

Wisconsin, $45.

Cashton,	on loan,	20 00
Clintonville, Scandinavian	"	25 00

Wyoming, $102.50.

Cheyenne, 1st,	on loan,	62 50
Wheatland,	"	40 00

Receipts for Church Building $15,279.20

" " Particular Churches 80.10

" " Parsonage Building..... 2,941.15

Total Receipts for the Month..... $18,300.45

MAY, 1908.

FOR CHURCH BUILDING.

Alabama, $3.37.

Birmingham,	$3 37

Arizona, $5.

Nogales,	5 00

California, $1,439.95.

Bakersfield,	20 00
Berkeley, 1st,	14 00
Callahans,	5 00
Cloverdale,	3 00
Eureka, S. S.,	5 00
Ferndale, "	3 50
Lodi,	15 00
Los Angeles, Rev. G. A. Ranson,	10 00
Martinez,	26 25
Oroville,	3 00
" S. S.,	12 00
San Francisco, Missions,	14 00
Santa Ana,	15 65
Saticoy,	13 60
Sunol,	5 90
Turlock,	1,274 05

Colorado, $12.38.

Hayden,	4 00
Highlandlake,	3 38
New Castle,	5 00

Connecticut, $519.43.

Andover,	7 50
Bolton,	3 00
Bridgeport, Park Street,	59 29
Brookfield Center,	6 61
Brooklyn,	15 00
Chaplin,	4 20
Cornwall, 2d,	18 23
East Norwalk, Swede S. S.,	1 70
Hartford, 4th W. U.,	6 42
Ivoryton,	5 00
Milford, Plym. Aux.,	6 00
New Fairfield,	4 25
New Haven, Simeon E. Baldwin,	100 00
Saugatuck, S. S.,	2 99
Stafford Springs,	25 69
Stamford,	9 00
Torrington Center,	24 75
West Suffield,	6 47
Willington,	1 00
Woodstock, 1st,	11 50
W. C. H. M. U.,	200 83

Florida, $32.36.

Avon Park,	8 21
Interlachen,	2 25
Melbourne,	13 75
Mt. Dora,	4 00
Tangerine,	4 15

Idaho, $145.20.

Challis,	139 20
Troy, Swede,	6 00

Illinois, $1,227.52.

Aurora, 1st,	W. S.,	25 00
Bloomington,	"	10 00
Blue Island,	"	5 00
Byron,	"	3 50
Chicago, Auburn Park,	"	1 25
" Central "		10 53
" Douglas "	"	25 00
" Fellowship S. S.,		4 00
" Pilgrim, Mayflower Y. P. S. C. E.,		3 00
" Rogers Park,	"	4 00
" South Chicago, 1st Int. S. S.		50
" Union Park,	"	5 00
" Warren Ave.,	"	33 84
" Waveland Ave.,	"	5 00
" Windsor Park,	"	10 00
Creal Springs, S. S.,		1 00
Dundee,	"	11 00
Earlville, J. A. D.,		25 00
Elgin,	"	35 00
Evanston, 1st,	"	60 53
Forrest,	"	3 00
Geneva,	"	4 25
Golconda, Rent,		5 00
Gridley,	"	5 30
Highland,	"	7 10
Jacksonville,	"	10 00
Joy Prairie,	"	8 80
" " S. S.,		7 10
Oak Park, 1st,	"	12 00
Onarga,	"	5 00
Paxton,	"	20 00
Payson,		13 45
" L. K. Seymour,		100 00
Peoria, 1st,		33 42
" "	"	15 00
Plymouth,	"	4 00
Rock Falls, 1st,		5 86
Sandwich,	"	18 12
Seward, 1st,	"	7 00
Shaw,	"	5 00
Springfield, 1st,	"	5 00
Vienna,	"	1 00
Wayne,	"	10 00
Wheaton College,		14 46
Willmette,		30 89
Wyoming,		5 13
Southern Association,		2 00
W. H. M. U.,		571 49

Indiana, $21.38.

Indianapolis, Union,	10 00
Terre Haute, Plym.,	4 73
Whiting,	6 65

Iowa, $79.50.

Allison,	10 00
Chester Center,	5 00
Lake View,	5 05
Mitchellville,	14 00
Newell,	15 00
Olds, Wayne,	8 20
Pleasant Grove,	2 75
Salem,	15 50
Westfield,	4 00

Kansas, $632.75.

Alma,	3 77
Milford,	5 00
Osawatomie,	550 00
Partridge,	42 48
Sabetha,	21 00
Severy,	5 00
Valley Falls,	5 50

Louisiana, $4.

Lake Charles,	4 00

Maine, $34.25.

Ellsworth,	9 00
Lovell, N. Flint Allard,	2 00
Riverside,	2 00
Scarboro, S. S.,	3 00
Tremont,	5 50
Wells, 2d,	3 75
York Village,	6 00
" " Y. P. S. C. E.,	3 00

Massachusetts, $186.77.

Ashburnham, 1st,	16 25
Blandford, 2d,	1 51
Bridgewater, Central Square,	9 32
Chicopee, 1st,	2 00
" S. S.,	3 22
" 2d,	44 56
Everett, 1st,	11 28
Holden,	15 25
" S. S.,	2 00
Leverett, "	7 21
Littleton,	7 50
Middleboro, 1st,	13 55
Mittineague,	9 65
New Boston,	5 00
Pittsfield, South,	20 63
Uxbridge,	17 84

Michigan, $67.50.

Alba,	4 27
Buckley,	2 00
Charlevoix,	11 55
Drummond,	10 00
Friendship,	10 00
Grand Blanc,	4 43
Harrison,	5 05
Rapid River,	5 00
Saugatuck,	7 20
White Cloud,	8 00

Minnesota, $128.90.

Brownton,	3 49
Claremont Street,	5 00
Fergus Falls,	23 00
Lake City, Swede S. S.,	2 58
Mankato, 1st,	6 87
Minneapolis, 38th St.,	1 00
Morris,	4 02
Rochester,	13 23
St. Cloud,	64 36
Waseca,	3 80
Waterville,	1 55

Missouri, $17.65.

Kansas City, Met. Tab.,	13 65
Noble,	4 00

Nebraska, $94.98.

Carroll, Welsh,	5 00
Liberty Creek,	8 00
Lincoln, Butler Ave.,	6 90
Omaha, Cherry Hill Ch. and S. S.,	8 08
Ravenna,	7 05
" S. S.,	2 95
Seward, 1st,	12 60
South Platte,	20 65
Wescott,	3 75
York, 1st,	20 00

New Hampshire, $244.94.

East Derry,	1 35
Lebanon,	19 30
Lee,	6 29
Walpole,	18 00
W. H. F. C. I. & H. M. U.,	200 00

New Jersey, $117.69.

Closter,	5 00
East Orange, 1st,	7 69
Montclair, "	100 00
Plainfield, S. S.,	5 00

New York, $299.56.

Briarcliff, K. D.,	10 00
Brooklyn, Clinton Ave. L. B. S.,	30 00
" Central, "	40 00
" Evangel,	15 00
" Pilgrim,	113 34
" Rockaway Ave.,	5 00
Canaan,	6 17
Candor, L. M. S.,	10 00
Gloversville, S. S.,	15 00
" L. B. S.,	11 50
Jamestown, Danish,	5 00
Lisle, M. S.,	10 00
Massena,	5 00
Osceola,	2 50
Poughkeepsie,	15 00
Syracuse, Pilgrim,	3 05
Woodhaven, W. M. S.,	3 00

North Carolina, $10.33.

Tryon,	10 33

North Dakota, $108.54.

Carrington,	9 24
Carson, Emaus,	10 00
Fargo, Scan.,	10 00
Glen Ullin, Bethany,	10 00
Hillsboro,	8 00
Leipzig,	7 20
Michigan City,	17 00
New Rockford, L. M.,	5 00
Niagara,	13 25
Rosenfeld, Newburg,	10 00
Wahpeton,	7 60
Wyndmere,	1 25

Ohio, $218.87.

Akron, 1st,	69 20
Chatham,	1 00
Claridon,	5 05
Cleveland, Cyril Chapel,	10 00
" Plymouth,	25 68
Columbus,	17 94
Ironton,	20 00
Marietta, 1st,	70 00

Oklahoma, $400.

Holdenville,	400 00

Pennsylvania, $1.

Fountain Spring,	1 00

Rhode Island, $9.32.

Bristol, S. S.,	4 17
Providence, Riverside,	5 15

South Carolina, $1.

Winnsboro, Plym.,	1 00

South Dakota, $56.01.

Clark,	3 41
Hetland, S. S.,	4 50
Tyndall,	8 10
W. H. M. U.,	40 00

Vermont, $388.94.

Ascutneyville, W. H. M. S.,	5 25
Barnet, "	6 00
Barre, L. U.,	5 00
Bellows Falls, L. U.,	10 00
Brandon, "	6 00
Brattleboro, L. A.,	25 00
Bristol,	5 00
Burlington, College St., "	8 00
Cambridge, "	8 00
Chelsea, Sarah P. Bacon, B. S.,	7 50
Chester, W. H. M. S.,	6 80
Coventry, "	4 00
East Hardwick, S. S.,	6 38
Enosburg, "	6 05
Fair Haven, "	6 00
Franklin,	6 92
Guilford,	2 05
Island Pond, L. A.,	5 00
Jericho Center, "	4 50
Leicester, "	1 50
Lyndon, "	7 50
Lyndonville, "	5 00
Manchester, "	6 00
Middlebury, "	10 00
Montpelier, M. S.,	7 00
Newbury, "	12 00
Newport, "	10 00
North Bennington,	23 57
Northfield, "	6 00
Norwich, "	7 00
Peacham, "	8 50
Rochester,	4 38
Royalton, Sarah Skinner, M. S.,	5 00
Rupert, W. H. M. S.,	3 00
Rutland, "	35 00
St. Johnsbury, North, W. A., "	20 00
" South, "	15 00
Shoreham, "	5 00
Stowe, "	4 00
Sudbury,	2 00
Vergennes, "	9 00
Wells River, "	5 00
Weybridge, "	6 00
Woodstock, "	20 00
W. H. M. U.,	18 04

Wisconsin, $102.26.

Delavan,	3 46
" S. S.,	5 75
Lynxville,	2 00
Madison, Pilgrim,	12 00
Milwaukee, Bethlehem,	5 00
" Swede,	2 50
Oshkosh,	48 38
Sparta, 1st,	8 17
West Salem, (2)	15 00

Wyoming, $9.25.

Rock Springs,	9 25

Interest, $1,053.90.

Holdenville, Okla.,	38 90
N. Y. City Bonds,	1,015 00

Church Building Quarterly, $6.44.

Loans Refunded, $5,902.67.

Berkeley, Cal., North,	on acct.,	150 00
Washington, D. C., Plym.,	"	750 00
Pocatello, Ida.,	"	300 00
Norris City, Ill.,	"	50 00
Wilmette, "		500 00
Dubuque, Ia., Summit,	"	10 00
Atwood, Kas.,	"	50 00
Kansas City, Kas., 1st,	"	75 00
Auburn, Me., 6th St.,	"	180 00
Montvale, Mass.,	"	50 00
Grand Rapids, Mich., Smith Memorial,	"	100 00
Duluth, Minn., Pilg,	"	500 00
Minneapolis, Minn., 38th St.,	"	31 00
Kansas City, Mo., Beacon Hill,	"	50 00
Ashland, Nebr.,	"	375 00
Crawford, "	"	50 00
Grand Island, Nebr.,	"	25 00
Asbury Park, N. J.,	"	300 00
Binghamton, N. Y., Plym.,	"	100 00
New Rochelle, N. Y., Swede, Balance,	"	100 00
Scarsdale, N. Y.,	"	50 00
Carrington, N. D.,	"	200 00
Portland, Ore., 1st.,	"	226 67
Braddock, Pa., 1st,	"	135 00
Scranton, " Puritan,	"	250 00
Warren, " Swede,	"	200 00
Cranston, R. I.,	"	300 00
Ogden, Utah, W. M. S.,	"	5 00
Seattle, Wash., Pilg.,	"	500 00
" " Union.	"	150 00
Redgranite, Wis.,	"	140 00

Interest on Church Loans, $359.50.

Wilmette, Ill.,	40 00
Asbury Park, N. J.,	56 00
Coney Island, N. Y.,	87 50
Carrington, N. D.,	30 00
Cranston, R. I.,	96 00
Seattle, Wash., Pilg.,	50 00

Legacies, $1,100.

Springfield, Mass., Est. L. Smith Hobart,	1,000 00
Detroit, Mich., " C. L. Ford,	100 00

FOR PARTICULAR CHURCHES.

Indiana, $164.75.

Coal Bluff,	164 75

Iowa, $65.25.

Anita,	2 00
Burlington,	5 00
Cedar Falls,	5 00
Clinton,	3 00
Des Moines, Plym.,	1 00
Dubuque, 1st,	12 50
Green Mountain,	2 00
Grinnell,	13 00
Humboldt,	2 00

Independence,		2 00
Marshalltown,		5 00
Oskaloosa,		2 50
Tabor,		4 25
Waterloo,		6 00

Ohio, $16.66.

Oberlin, 1st,		16 66

FOR PARSONAGE BUILDING.

California, $145.50.

Bakersfield,	on loan,	25 00
Chula Vista,	"	25 00
Guerneville,	"	12 50
Ontario,	bal., "	35 00
Panama,	"	20 00
Pasadena, Lake Ave.,	"	25 00
Saticoy,	bal., "	3 00

Colorado, $60.

Grand Junction,	"	60 00

Illinois, $118.30.

Big Woods,	M. B.,	50
Blue Island,	on loan,	75 00
Chicago, Cragin, W. S.,		40
" German, Pilgrim,	"	25 00
" Leavitt St., Ger. S. S.,	"	1 00
" Ravenswood, W. S.,		10 00
Park Ridge, 1st, Jr. Y. P. S. C. E.,		40
Peru, Jr. Y. P. S. C. E.,		1 00
Springfield, 1st W. S.,		5 00

Indiana, $15.

Fremont,	on loan,	15 00

Iowa, $75.

Hawarden,	"	75 00

Kansas, $90.

Atwood,	"	50 00
Parsons,	"	40 00

Minnesota, $12.50.

Culdrum,	"	12 50

Nebraska, $25.

Wescott,		25 00

North Carolina, $139.50.

Raleigh,	"	27 00
Tryon,	"	112 50

North Dakota, $95.

Fargo, 1st.,	"	75 00
Pingree,	"	20 00

Ohio, $262.02.

Barberton,	W. M. S.,	2 00
Bellevue,		2 00
Chagrin Falls,		3 10
Cleveland, 1st W. A.,		8 00
" Cyril Chapel,	on loan,	100 00
" Euclid Ave. W.A.		25 00
" Hough Ave.,		10 00
" Madison " W. S.		4 80
" Pilgrim W. A.,		6 60
" " M. B.,		2 00
" Trinity W. A.,		4 00
Columbus, North W. M. S.,		4 00
Elyria, 2d,		80
Geneva, S. S.,		8 00
Greenwich,	W. M. S.,	1 60
Lima, 1st,	"	1 50
Madison,	"	4 80
Marietta, 1st,	"	18 00
" Oak Grove,	"	4 00
Oberlin, 2d S. A.,		22 50
Ridgeville Corners,	"	3 10
Springfield, 1st,	"	3 54
Sullivan,	"	1 15
Wauseon,	W. A.	3 35
Wellington,	"	4 25
West Mill Grove,	"	2 93
Williamsfield,	"	2 00
Youngstown, Elm	"	4 80
" Plym.	"	4 20

Oklahoma, $40.

Anadarko,	"	30 00
Hennessey,	"	10 00

Oregon, $15.

Ione,	bal., on loan,	15 00

South Dakota, $45.

Hermosa, rent,	"	5 00
Ipswich,	"	20 00
Worthing,	"	20 00

Washington, $50.

Bellevue,	"	15 00
Blaine,	"	10 00
Kalama,	"	25 00

Wisconsin, $115.

Nekoosa,	"	75 00
Spring Valley,	"	40 00

Wyoming, $100.

Douglas,	"	100 00

Receipts for Church Building	$15,043.11
" " **Particular Churches**	246.66
" " **Parsonage Building**	1,402.82
Total Receipts for the Month	$16,692.59

JUNE, 1908.

FOR CHURCH BUILDING.

California, $711.51.

Adin,	$2 00
Berkeley, 1st,	50 00
Bloomington,	4 75
" S. S.,	60
Cloverdale,	30 00
Hollywood, Miss Hershey,	50 00
Island,	2 00
Los Angeles, Park,	25 00
" " Vernon,	28 55
" " " S. S.,	10 00
" " Friends,	310 00
Pacific Grove,	50 00
" S. S.,	2 61
Pasadena, 1st Y. P. S. C. E.,	5 00
Rialto,	14 50
" S. S.,	1 80
San Bernardino, 1st,	6 70
" " Bethel,	3 70
" " " S. S.,	1 30
San Francisco, Plymouth,	25 00
" " I. H. Morse,	20 00
San Jacinto, S. S.,	2 00
Santa Ana,	25 40
Soquel,	14 00
Turlock,	21 65
California, R. R. fare refunded,	4 95

Colorado, $81.15.

Amethyst,	10 00
Boulder,	1 00
Denver, 2d,	5 15
" Plymouth,	20 00
Montrose,	18 70
" S. S.,	6 30
Windsor, German,	5 00
German Conference,	15 00

Connecticut, $379.71.

Bridgeport, Black Rock S. S.,	5 84
" Park, "	15 62
Bristol, 1st,	25 00
Cromwell,	1 56
East Hartford,	13 73
Fairfield,	38 56
Goshen, Lebanon S. S.,	4 00
Hartford, Wethersfield Ave. S. S.,	4 60
Higganum,	3 92
New Haven, Humphrey Street,	12 19
" Redeemer,	6 55
New London, 1st,	11 62
Putnam, 2d, (2)	64 68
Sharon, 1st,	7 35
Simsbury,	8 16
Washington,	16 00
Westbrook, Saugatuck,	13 13
West Stafford, S. S.,	1 70

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Bridgeport, C. Bushnell,	75 00
" Rachel Davies,	1 00
" F. B. Soule,	1 50
" Mrs. E. Sterling,	3 00
Hartford, Mrs. E. W. Hooker,	10 00
Ivoryton, E. A. Northrup,	25 00
New Haven, A Friend,	10 00

Dist. of Columbia, $50.

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Washington, Senator Crane,	50 00

Florida, $6.75.

Pomona, L. A.,	6 75

Georgia, $3.

Baxley,	00

Illinois, $72.

Chenoa,	10 00
Golconda, Rent,	5 00
McLean, S. S.,	2 00

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Batavia, Mrs. Lucy C. Patterson,	20 00
Marseilles, Mrs. J. O. Adams,	25 00
Morrison, Robert Wallace,	10 00

Indiana, $25.

W. H. M. U.	25 00

Iowa, $427.85.

Correctionville, L. G.	10 00
Dubuque, 1st,	23 03
Gilbert Station,	394 82

Kansas, $30.37.

Kansas City, 1st,	27 57
Sedgwick,	2 80

Kentucky, $5.

Corbin,	5 00

Louisiana, $9.50.

Abbeville,	7 50
New Orleans, Beecher Memorial S. S.,	2 00

Maine, $76.17.

Alfred, S. S.,	4 50
Auburn, Sixth Street,	11 00
Biddeford, 2d,	6 58
Portage,	5 00
Portland, Woodford,	35 74
Searsport, 1st,	8 35
Vassalboro, Adams Memorial,	5 00

Massachusetts, $1,732.94.

Ashfield,	7 00
Attleboro Falls, Central,	5 25
Ballardvale, S. S.,	8 08
Beechwood,	7 50
Billerica, (2)	9 87
Boston, Dorchester, 2d E. C. A. D. B.	5 00
" " Central S. S.,	10 00
" " Village, "	25 00
" " Jamaica Plain, Boylston,	6 29
" Mt. Vernon,	5 00
" Roslindale,	23 60
" Roxbury, Eliot, (2)	34 18
" " Immanuel,	10 00
" Shawmut, by Mrs. Deming,	10 00
" Union,	47 00
Brockton, 1st,	5 00
Brookline, Leyden,	126 45
Cambridge, North Ave.,	91 00
" Pilgrim,	32 46
Danvers, 1st,	16 00
Easthampton, 1st,	13 26
East Douglas, S. S.,	3 06
Essex, South Conference,	24 75
Framingham, Plymouth,	13 17
Grafton, S. S.,	3 45

Granby, 7 06
" S. S., 4 00
Great Barrington, 8 75
Heath, 5 16
Hingham, 23 74
Holyoke, 2d S. S., 25 00
Hopkinton, 10 91
Hyde Park, 1st, (2) 59 72
" " " S. S., 10 00
Leverett, Moore's Corners S. S., 2 00
Lowell, Eliot, 27 85
Lynn, 1st, 15 20
Marblehead, 18 73
Maynard, 20 75
Medford, Union, 7 24
Milton, S. S., 3 91
Newburyport, North S. S., 3 17
Newton, Auburndale, 53 26
" Highlands, S. S., 32 28
Newtonville, Central, 25 00
Northampton, Edwards S. S., 11 57
Northbridge, Rockdale, 12 00
North Easton, Swede, 8 00
Paxton, 10 04
Pepperell, S. S., 30 00
Petersham, 57 30
Plympton, 8 00
Provincetown, 10 00
Reading, 5 00
Revere, Beachmont, 5 00
Rockland, S. S., 9 07
Seekonk, 2 11
Sharon, 26 32
Shelburne Falls, 34 00
Southampton, 14 00
South Dennis, 5 00
South Framingham, Grace S. S., 11 27
Springfield, S. C. Burnham, 5 00
Swampscott, 4 65
Taunton, Winslow, A Member, 10 00
Templeton, 2 70
Topsfield, Mrs. M. Todd, 2 00
Turner's Falls, 6 12
Wakefield, 9 14
Waltham, 1st, 15 89
Westhampton, 12 00
West Medway, 2d, 14 00
West Newbury, 2d S. S., 2 18
Westwood, Islington, (2) 2 00
Williamstown, White Oak, 67
" " " S. S., 1 33
Winchendon, North, 1 00
Wollaston Park & Downs, S. S., 1 25
Worcester, Hope, 7 50
" Piedmont S. S., 2 91
" Plymouth, 16 82
Massachusetts & Rhode Island W. H. M. A., 400 00

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Cambridge, M. E. Hidden, 1 00
Fall River, M. R. Hicks, 25 00
Wellesley Farms, —— Whalen, 25 00

Michigan, $83.81.

Central Lake, 3 25
Flint, 7 08
Jackson, 1st, 15 88
Johannesburg, L. A. S., 10 00
Rockford, 5 85
Tyrone, 41 75

Minnesota, $81.80.

Appleton, 3 00
Bagley, 5 00
Clarissa, 1 75
Correll, 1 21
Cottage Grove, 25 00
Duluth, Pilgrim Aux., 3 00
Edgerton, " 1 00
" Jr. Y. P. S. C. E., 1 00
Groveland, 1 65
Marshall, Aux., 1 00
Minneapolis, 1st Aux., 3 00
" 38th street, 13 19
" Lyndale Aux., 2 00
" Plymouth " 4 00
New Richland, " 1 00
Owatonna, " 1 00
Rochester, " 1 50
St. Paul, People's " 1 00
" St. Anthony's Park " 5 00
Selma, " 50
Ulen, 1 00
Winona, 1st, " 5 00

Missouri, $25.

St. Louis, 1st German, 25 00

Montana, $24.

Livingston, 24 00

Nebraska, $61.98.

Camp Creek, 5 50
Center, 2 00
Exeter, 5 40
Lincoln, 1st, 9 59
Lincoln, German Zion, 20 00
Taylor, 8 00
Verdon, 11 49

New Hampshire, $114.08.

Dover, 1st, 26 23
Exeter, Phillips, 40 25
" " A Friend, 2 00
Greenville, S. S., 1 50
Hollis, " 5 00
Hudson, " 1 75
Lisbon, " 10 00
London, 1 00
Nelson, S. S., 4 00
Wilmot, (2), 12 35

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Portsmouth, Mrs. E. R. Kimball, 10 00

New Jersey, $10.

Plainfield, Swede, (2) 10 00

New York, $352.91.

Brooklyn, Central, 189 28
" Flatbush, 14 31
Ithaca, 1st, 26 76
Mt. Vernon, Heights, 25 00
New York, Pilgrim, 75 00
Parish Villa, 2 00
Parksville, 10 00
West Bloomfield, 10 56

North Carolina, $60.05.

Fayetteville, 1 00
N. C. Friends, 59 05

North Dakota, $21.50.

Fingal, 6 00
Inkster, 10 50
Wahpeton, Ladies, in memory of Mrs. O. J. Wakefield, 5 00

Ohio, $52.44.

Cincinnati, Walnut Hills,	25 00
Cleveland, Hough Ave.,	9 34
Gomer, Welsh,	10 00
Lexington,	5 00
Toledo, Washington Street,	3 10

Oklahoma, $8.25.

Anadarko, St. Peters,	1 50
Coldwater,	3 75
Parker,	3 00

Pennsylvania, $19.

Kane, W. M. S.,	5 00
Lindsey,	4 00
Pittston, 1st Welch,	10 00

Rhode Island, $201.76.

Pawtucket, Park Place S. S.,	14 84
Providence, Beneficent S. S.,	6 44
" Central,	164 30
Tiverton,	6 18

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Providence, E. L. King,	10 00

South Dakota, $48.94.

Letcher,	10 00
Oacoma,	12 25
W. H. M. U.,	26 69

Tennessee, $11.49.

Memphis, Strangers,	11 49

Texas, $1.30.

Corpus Christi,	1 30

Vermont, $143.36.

Brattleboro, Center,	50 00
Bridgewater,	1 00
Bristol,	4 50
Brookfield, 1st,	7 00
" 2d,	4 83
Dummerston,	4 52
Franklin, S. S.,	3 72
Hubbardton,	3 00
Newbury, 1st,	16 00
Rupert,	7 31
St. Johnsbury, East S. S.,	2 24
Williston,	10 00
Woodstock,	29 24

Wisconsin, $39.45.

Baraboo,	25 00
Ekdall, Scan.,	2 50
Liberty,	4 70
New Richland,	8 00
Wood Lake, Swede Mission,	4 25

Interest, $925.05.

N. Y. F. T. Co.,	262 55
N. Y. Interest,	662 50

Church Building Quarterly, $16.65

Loans Refunded, $4,766.65.

Oakland, Cal., 2d,	on acc't,	70 00
Humboldt, Ia., bal.	"	500 00
Perry, Ia.,	"	188 65
Portage, Me.,	"	50 00
Portland, Me., West,	"	100 00
Hudson, Mass.,	"	250 00
Worcester, Mass., Armenian,	"	50 00
Grand Ledge, Mich.,	"	45 00
Grand Rapids, Smith Memo.,	"	100 00
St. Louis, Mo., 1st., German,	"	150 00
" " Reber Place,	"	50 00
Springfield, Mo., 1st.,	"	250 00
Manasquan, N. J.,	"	100 00
Elmira, N. Y.,	"	100 00
Jamestown, N. Y., Danish,	"	100 00
North New York.,	"	1000 00
Richmond Hill, N. Y.,	"	600 00
Saugerties, N. Y., bal.	"	100 00
Forest Grove, Ore..	"	100 00
Williamsport, Pa.,	"	250 00
Dallas, Texas, Central.	"	400 00
Ogden, Utah, W. M. S.,	"	8 00
Seattle, Wash., Queen Anne,	"	150 00
Spokane, Wash., Pilgrim,	"	55 00

Interest on Church Loans, $375.50

Rogers, Park, Ill.,	75 00
Elkhart, Ind.,	147 50
Springfield, Mo., 1st,	45 00
Dallas, Texas, Central,	28 00
Spokane, Wash., Swede,	40 00
Beloit, Wis., 2d,	40 00

Legacies, $507.50.

Westboro, Mass., Estate of Sarah M. Brown,	507 50

Annuity, $1,000.

Milwaukee, Wis., Mrs. Mary J. Barnard,	1,000

FOR PARTICULAR CHURCHES.

California, $3,000.

San Francisco, 1st, returned,	3,000 00

Iowa, $4.96.

Glenwood, Aux.,	4 96

Ohio, $6.72.

Cleveland, Hough Ave.,	6 72

FOR PARSONAGE BUILDING.

California, $55.

Beckwith,	on loan,	10 00
Redondo,	"	15 00
Rialto,	"	30 00

Colorado, $70.

Collbran,	"	10 00
Denver, Ohio Ave.,	"	60 00

Connecticut, $37.50.

Ansonia, German,	on loan,	37 50

Georgia, $25.

Atlanta, Marietta Street,	"	25 00

Illinois, $25.

Alto Pass,	"	25 00

Iowa, $67.50.

Little Rock, on loan, 22 50
Stuart, " 20 00
Tripoli, " 25 00

Kansas, $60.

Russell, " 30 00
Wellington, " 30 00

Maine, $150.

Princeton, " 150 00

Michigan, $20.

Essexville, " 20 00

Minnesota, $17.50.

Bagley, " 17 50

Nebraska, $12.50.

Ogalalla, " 12 50

New Jersey, $50.

Chatham, " 50 00

New York, $300.

North New York, " 300 00

North Dakota, $112.50.

Fargo, 1st, on loan, 112 50

Ohio, $25.

Springfield, Lagonda Ave., " 25 00

Pennsylvania, $292.50.

Oakland Borough, " 30 00
Pittston, 1st, Welsh, " 200 00
Williamsport, 1st, " 62 50

South Dakota, $687.50.

Heaton, " 12 50
Sioux Falls, 1st, bal. " 675 00

Utah, $37.50.

Salt Lake City, Phillips, " 37 50

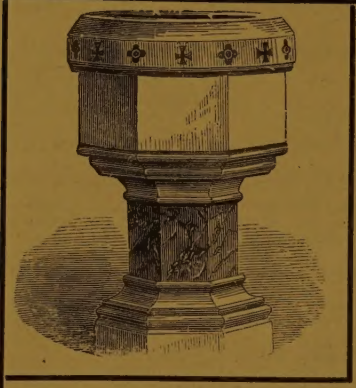
Washington, $45.

Beulah, bal. " 20 00
Eureka, " 25 00

Wisconsin, $32.50.

Clear Lake, Swede, " 20 00
Glenwood, " 12 50

Receipts for Church Building	**$12,563 33**
" " **Particular Churches**	**3,011 68**
" " **Parsonage Building**	**2,122 50**
Total Receipts for the Month	**$17,697 51**
Total Receipts for the three Months	**$52,690 55**



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